

BLUE GRASS BLADE

A. T. Parker
High and Ashland East Side
Opposite
Side

WE AIM TO OUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XVI. NUMBER 1

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SACRED BOSH OF THE HOLY BIBLE

God Must Have been a Mere Apprentice and Far from an All-round Up-to-Date Star Maker.—Did the Best He Could, but Was Met with Many Difficulties.

MOORE SENT TO PEN FOR A CRIME HE DID NOT COMMIT

(By James Armstrong.)
As a creator of things, suns, moons, stars, planets, men, animals, plants, insects and germs God notwithstanding he was wise was an experimenter. He tells us so in his own book, for you remember Genesis says that when the Lord God thought making the world he saw that it was good. Then again, after he had made Adam he saw that it was not good for man to be alone in consequence of which he "ribbled" up Eve to keep him company.

According to this and especially in view of the fact that God afterwards repented of having made the world and drowned it out, it looks like Jehovah was only an amateur creator, simply an apprentice learning his trade and was far from being an all-round, up-to-date star maker.

Such a view of the deity, however, is not only horribly sacrilegious, but it is also theological. During the eternity which elapsed before God began to make things, was he nothing but a "big" and all-wise and never thought about anything at all? He never thought about anything at all? He never thought about anything at all?

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handle! Hard things. Why, that's the Lord's specialty. Look what a hard lot his chosen people were, especially such fellows as David, having men killed off so as to get possession of the world. Look at the perpetrators of the Bartholomew massacres and the keepers of inquisitions burning a hundred thousand people a year because they were not wise enough to see the beauties of Christian theology! Look at John Calvin making a bonfire out of Servetus and the Roman church roasting the astronomy, philosophy and humanity out of Bruno, to say nothing of those hard Kentuckians who sent Moore to the penitentiary for a crime he didn't commit!

Yes, brethren, the good Lord can do hard things as well as easy ones. The only time he ever failed was when he met the christians of iron and couldn't drive them out. But even that wasn't a failure, because God made the iron and he did the job so well that the people who used iron as a weapon were invincible even before God himself. Just another case of God's making a rock so he couldn't lift it or walking around on opposite coasts at the same time to shake hands with himself in the middle of the next block! The irony of fate that's all!

FACTS STUBBORN THINGS

Just a Few Points From The Secular Press Obtained by Attending Church in Oklahama.

THE BEAUTIFUL DOCTRINE OF HELL

(From Justice.)
The following is a copy of a printed and timely article appeared in the columns of Justice, a new publication of Duman Ind. Terr., and was sent to this office by J. P. James. It is well worth reading and strikes a severe blow at orthodox doctrine.

A FEW COLD FACTS
We attended services last Sunday at the Methodist church. The parson (we have forgotten his name) preached a very happy sermon on "The Doctrine of Hell." He said that the doctrine of hell was the backbone of the Christian religion. He said that the doctrine of hell was the backbone of the Christian religion.

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CRITICISM FOR CAPTAIN CLARK

Wants to Know When Gabriel Will Toot and the Millennium Begin to Dawn

(Contributed)

An article ingeniously headed "Criticisms for your brains to work on" which appeared in the Blade of March 24, written by our dear brother Capt. B. F. Clark, 72 years of age, who for more than fifty years served in the army of Freehought in all parts of the world, including all of the five continents and is the sole survivor of a numerous family, a ten year subscriber to the Blade which he both criticizes and complements. He is a professional instructor, a scholar of high rank and refined linguist even in his old age. He is a professional instructor, a scholar of high rank and refined linguist even in his old age.

I believe I would rather be an eagle, then they could not kidnap me and imprison me or deport me or expel me. How long will it take your eagles lions and whales to lead us prodigals back? If we all join you will we all become eagles lions or whales?

I thought freehought had the same right to organize against the church that the church has to organize against us. I am told that wise men have said system is heaven's first law. In union there is strength. United we stand divided we fall. A house divided against itself cannot stand. Is not discipline the strength of army and church? Could free masonry kick the altar and bible out of the lodge and French nation and thus stimulate the revolution of popish idolatry without national discipline? If you are a man you know they possess the eagle, lion, whale and freehought brains of earth and that their modest meekness deprives the world of even a vague idea of their useful actions to liberty made possible by organized discipline. Can an undisciplined mob cope with disciplined soldiers?

Why do you object to Dr. Wilson calling you dear brother and then permit Mr. Hughes to stick the nasty little pigtail of "capt" to your name? That wretch of blood curdler and might vs right? Can you really state Christianity and socialism in "Dear brother"? Why is Otto Wettstein after your own heart? Do you really think he has use for any? Why do you hate christianity and socialism? They are diametrically the opposite of each other? Parasitic christianity could no more live under socialism than a dog bug could live in the fumes of burning sulphur. Do you "chuck" heaven and hell also if they exist as described? If so why?

You advise throwing "the old Jew God over board." What would be gained by doing it? Would be just walk off as he did on the sea of Galilee? Why is that 95 per cent of our freehought people lose their normal minds by favoring organization and socialism? I used to think freehought people were all eagles, lions and whales and now you tell me they are crows, pole cats and chip munks and you threaten the ideal commonwealth with "hell to pay with hot pitch." Is hot pitch a logical tender in hell? Germany being an infidel nation and socialism being so anti-fusion they would now fuss with father sun and holy ghost. I don't believe the virgin Mary could tempt them to do it either. So why do you blame the socialist for the clericals surrendering to them in 240,000 lots unconditionally Christ dined among republicans and democratic sinners because its the sick that needs a physician.

After reading your article last night I dreamed that you were John Calvin returned to earth preaching his doctrine and that I went to hear you and that after you sang the following hymn I woke up, took my gun and went hunting eagles, lions and whales.

Have faith the claim. In the Captain's claim; In all the human race, For hell is under foot. With socialist damned, Without a day of grace. Toot the horn for Gabe.

Have faith the claim. In the Captain's claim; In all the human race, For hell is under foot. With socialist damned, Without a day of grace. Toot the horn for Gabe.

CURSE THEIR VERY BIRTH

And Drives Themselves And Others Insane Because of Being Ignorant Upon the Important Subject of Sex Psychology

STORY TOLD OF THE DYING SOLDIER

(From Clinical Journal)

The following extract from an article which appeared in the May number of the American Journal of Clinical Medicine, published in New York, has been sent to us with the suggestion that it would furnish a good text for quotation and editorial comment.

No doubt that the suggestion is proper and the Blade, even with the physical and moral course necessary to undertake such a discussion, frankly confesses its inability to properly cope with such an intricate subject. I there fore profess to do the best I can by intelligently explaining the mighty and important truths that are contained in the issue here mentioned, it is the profession of medicine. Upon this hypothesis our readers may appreciate the fact that the author of the following knows even more than he has dared to tell. The article reads—

"We do not approve of making a feature of discussion and investigation of the sexual relations. We fully grant their importance and the need of their study. Men and women are cursing the day they were born, are

(Continued from Page four)

BLUE GRASS BLADE

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Cheer up.
Don't grow rusty.
The strong die in harness.
Short sermons make popular preaches.
Many a man's first mistake was in the selection of his parents.
Men and women find salvation free until they have joined church.

An easy by another name would always be just as foolish.
It is usually poverty that takes a hard fall out of real abundance.
Easy lies the head of a railroad syndicate before interstate commerce commission.

It is impossible to love a modern preacher for the enemies he has made if you are on the list.
When the devil plays his fiddle every body wants to dance but they skin out when the fiddler starts to take up a collection.

Poverty, or a meager salary, is the best medium through which to bring the flat, plump, sleek-looking person to his knees.
"Infidelity comes from a bad state from the heart," suggests a religious paper, and the Blade retorts that "belief comes from an inactive liver which mistakes bible for bile."

Nearly every body knows that the bible is full of "Sacred Blood" but it requires a James Armstrong to explain it in a readable manner. Blade readers may now perceive what his Autonomist is like.

CONCERNING MR. KERR AND HIS CHURCH OF HUMANITY
In another column of this issue will be found a communication from W. H. Kerr, of Great Bend, Kansas, who is the official head of the church of Humanity, editor of its official organ known as "The Truth About God" and who is more or less known to many Freethinkers in America. His communication is one of protest. Not of protest against the Blade so much as concerns himself, but in that we permit communications to be published of which he does not approve, and while thanking us for the reproduction of his writings, he requests that we refrain from assailing him and his method of propaganda.

Reference is made therein to what other Free-thought periodicals have said about him, and while the Blade was fully cognizant of all this it did not propose to mention the matter in any shape or form leaving other papers to follow the course they had selected and at the same time abstain from any comment upon the subject.

As far as the Blade is concerned it must be accorded the privilege of giving publication to any communication it chooses, so long as that communication is couched in proper and chaste language. The Blade is a forum of the people. Its columns are open to all so long as they have something of real importance to offer and told in modest language. Its editor is only human and, therefore, subject to error. His judgment may not be as sound as that of other men and his opinions will naturally differ from some and may agree with but few. It does not follow, however, that he has all truth, all morality, all goodness, on his side or contained in his arguments, but for all that he is not willing to deny the right of free expressions to one who does not agree with him and for that reason many articles have been published in the Blade with which the personal opinions of the editor are at variance. We have been informed

that it demands considerable courage to do things in that fashion but we have never laid any serious claim of being of the extremely courageous kind. From the mass of correspondence we receive much has to be culled and weeded out, not because the author lacks seriousness of thought, but because of the editors judgment that its publication could not do good but might, possibly, do harm.

Because of the reasons herein expressed the Blade has permitted articles upon socialism to appear in its columns, yet we are not socialist. For the same reason the Blade has reproduced some of Mr. Kerr's writings, good in themselves, and willing to help, although we could never understand or appreciate the value of the institution sought to be bolstered. On the assumption that "every little helps" the Blade felt that even if the Church of Humanity could but win one poor heart to freedom's cause it had done that much good and should receive encouragement to that extent. Some of our Free-thought periodicals appear to take a vastly different view but Mr. Kerr would certainly not apprehension as concerns the Blade for it has troubles of its own and it is not willing to create new troubles for any other work in the cause. The Blade does not presume to know whether Mr. Kerr be capable, or the best, to undertake such a movement, or what may be his motive and prefers to judge by result rather than by inference.

Upon the principle we have announced publication is given to Mr. Kerr's letter of protest and for the same of Mr. Clark's letter was published. On the same grounds we have published articles on socialism and never thought for a moment of any particular financial support that might come from socialists by reasons thereof, or whether they would "throw us down" or not. As a general rule socialists come from the rank of the workers and whether socialism be the proper paper or social ills, the Blade is on the side of the workers. For similar reasons we can over look much that comes from Mr. Kerr. If he is willing to work and does work he is bound to do some good.

The Blade has found by experience that we should strive to forgive each other the faults we may have rather than condemn.

CHRISTIAN POWER AND ITS ESSENTIAL TRUTH.

"Sooner or later they will awake to the fact not that the power of Christianity has disappeared, but that the greatest application of its essential truth that the world has ever dreamed of is being made by those who are not only not members of Christian societies, but do not even call themselves by the Christian name."

The foregoing and somewhat remarkable statement is attributed to one Rev. A. A. Berle, a German protestant preacher. In the article from which it is taken he soundly berates the church officers for too much officiousness, but he does not concern us here. We are simply going to discuss the portion referred to in the foregoing quotation that we might be able to demonstrate, as far as possible, what is uppermost in the Christian mind and laying bare the trend of the modern churchman.

We are to infer that by the term "they" the writer refers to the people. Not to any class or section of the people, but to all the people, religious or irreligious, Christian or anti-Christian. What they seem to desire most is to impress upon their minds the fact that Christianity is not to lose any of its "power" so that another inference arises that Christianity demands power, insists upon power and needs power for its propagation. Power presupposes friction for the powerful must exercise some force over the less powerful or those lacking power. This means friction. It would appear then that friction is necessary to Christianity and only by force can it thrive. There can be no doubt that Christianity has largely triumphed because of the exercise of power and this power has emanated from an unholy coalition between the priest and those in authority. Through the exercise of this power the cross of Christ has been forced into many lands and a trail of blood followed in his wake. Now we are to note that one of its professors insists that Christianity is not to lose that power, which carries with it the presumption that the coalition is to be continued wherever possible, so the next best thing is that the world shall make an effort to lose Christianity.

The next point to be noticed is the reference made to its "essential truth." This is a declaration that some truth is actually essential to the Christian cult and that all truth is not to be found in it. Whenever the admission is made that any thing could be "essential" to the Christian religion it is prima facie evidence that it cannot stand alone and upon its own merits and this is one good reason why force and "power" must be relied on for its dissemination. Truth needs no help from any quarter. Truth may be rejected, misunderstood and misapplied, but in time it will make itself sufficiently manifest. This the Christian religion has failed to do. Where, many years ago, all the people were practically religious and members of the church, actually communicants, now the vast majority have no religious pretensions whatever, are indifferent concerning this or that cult, which is a self evident fact that all its exercise of "power" Christianity has failed to so impress the public mind with its "essential truth" that thousands are now positively antagonistic.

The climax is reached, however, in the assertion that all this "application" is to come from other than Christian sources, which can only be taken to mean that Christianity is to derive aid and strength from its foes even more than from its friends. The Blade is an admitted foe to Christianity and all it implies. This does not mean an

enmity towards right conduct and moral living. These are not synonymous with Christianity. If we could believe for one moment that aught we might say or do could redound to the benefit of that degrading faith, the Blade would cease its publication rather than accept the responsibility of causing one poor soul to suffer the agony of an endless hell. It is but a begging of the question. It is an assertion made simply for the effect, not that any good reason can be giving for making it. It is cheap claptrap and a fair sample of the Christian arguments. We have heard of lawyers securing the conviction of their own clients by the weakness of the defense they made, but here is a good example of a preacher destroying his own faith by the imbecility of what he offers in its behalf.

As a matter of fact Christianity is destined to perish and fade away in that it is incapable of ever again wielding the power it once enjoyed. The day has long since passed when men could be induced to an acceptance of religious faith or confession, real or pretended, by the operation of force, which means power, and the friction that must attach thereto. Reason now holds dominant sway in the public mind and all things must be tested by that crucible. That which opposes reason opposes progress and must die or be swept aside into the rubbish heap of time. The beacon light is at the end of the road of development the church is at the other end, the end we left behind, never to tread again. Some will linger about its portals, fearful to step out and tread alone, but a little more light, a little more reason and the day of an absolute freedom shall cast its rosate dawn over the hills of human progress.

SCHOOLBOYS REFUSE TO PRAY

If there is any truth in the assertion that we can push a good thing too far, then orthodoxy can not lay any claim to recognition as being good.

None can doubt that orthodoxy has been pushed. Every force, moral or immoral, legal or illegal, good or bad, all have been employed as a moving agency and power to push it along, but the day has come when the pushing process has been carried too far for it has pushed itself into disrepute and is entering upon the stage of collapse.

For many years we have been compelled to pay for chaplains in the congress, in the state legislatures in the army and navy, in the prisons and in penitentiaries, all maintained at public expense to gratify the morbid, orthodox ambition, and the public schools have long been a fertile field for orthodox action. Here the children have been made the prey of a designing priesthood. They have been made the unwilling and innocent victims of sectarian desire. Every agency that could be brought to bear upon the schools have been employed to inject religion into them at any cost under the notion that to get a child started on the orthodox train it would invariably remain a permanent passenger and subject to the influence of the church.

And now we find employed in the mind of childhood with orthodoxy, are praying and reciting creeds. In a majority of cases prayers have been made compulsory, and it now appears that eight male pupils of High School, at Chester, West Virginia, have revolted against the orders of the superintendent, that the Lord's prayer be repeated by the school every morning. The revolt brought on a warfare which resulted in the revolutionists being suspended from the schools, notwithstanding the fact their parents pay the required taxes towards its support, and these boys are thus deprived of their rights and constitutional privileges in the guarantee of being allowed to worship god according to the dictates of their own conscience.

But this is not all. Because the boys have been suspended, nearly all the girls attending the same school threaten to revolt also and quit the school unless the boys are reinstated. Bully for the girls, but, is not this an indication that orthodoxy is losing its grip on women? If the girls can find courage to stand by the boys who refuse to repeat an article of confession of religious faith, is it not a sure sign that the end of orthodoxy tyranny and power is about here? If the girls will but stick to that resolution the boys will win the fight and they will be relieved of the order of prayer and will not have to repeat the Lord's prayer, or any part of it. Just imagine what would happen to the churches if the women should rise up against it. This is precisely what would will happen to the West Virginia school if the girls only stand by their resolution.

As far as the repeating of the Lord's prayer is concerned that superintendent has no right to insist that any of the pupils shall do so. If any of them wish in the act then becomes voluntary and no one has the right to complain. The right to worship god according to the dictates of one's own conscience also implies the right not to worship god if one's own conscience insist upon not doing so. The exercise of that right does not deprive him of any public right and privilege. Orthodoxy may invoke a temporary power and authority to insist upon it but it is not a right conferred upon them.

The West Virginia superintendent should be classed with Dogberry of Shakespearean fame and his pupils have demonstrated that they possess a better practical knowledge of human affairs have displayed a better judgment, by simply standing up for their rights. The world will grow to respect them for it while deriding their teacher. That superintendent ought to be given a kick with a number ten boot on his western elevation as he stoops over to tie his shoes with his head toward the rising sun.

THAT ETERNAL SLEEP

The doctrine of immortality is one of the strongest supports of the Christian form of faith and

that of annihilation keeps many from active co-operation with the free-thought movement. This is simply the result of an inability to understand, to appreciate.

Because some men and women desire another life beyond the grave does not prove that such life will be. Desire does not imply a fact. Desire may arise from inference and a neglected appetite. The clergy profess to find an argument for immortality from the existence of desire but thousands who desire even more mundane things die without the slightest gratification. If every desire was or could be gratified ever entertained or experienced by man there might be some force in the argument, but as the whole of life is composed of more pain than pleasure, more disappointments than gratification, the argument is all on the other side and the Blade is forced to the belief that the Christians are simply shipping themselves for a gigantic fooling.

If pain, and care and woe, ends with the grave; if man must lie down like a piece of broken machinery, is it not better thus? What do we know of pain during sleep? Could we wake no more, what would we then know of pain? There is no depopulation of the mind by religious prejudices and the fairy-tales of old women, used with good effect in the nursery. Men are not content forever with nursery tales. As experience comes new thoughts are created and substance must take the place of shadow, reason instead of blind faith. The majority of men and women are weak in some respects, and the priest knows how to play upon these weaknesses to his personal advantage with remarkably good effect.

Of what use or benefit is a future life unless it can be shown that it will better than this one, and what guarantee can be given that it will be half as good? The ipse dixit of the clergy is not enough. They know no more concerning it than any of us and we know no more than they. Assuming that some god controls the other world, that he is unchangeable, then the traits of his government here must be the traits of his government there and what improvement is there to hope for, to fight for, to strive for? On the other hand, if rest in sleep, temporary, daily sleep, is beneficial and balmy, knowing neither pain or care, what matters it if we never wake again? In the eternal sleep, that sleep from which no waking has been known, there lies eternal rest with neither pain or sorrow. Life implies pain and this is as true of any other life as it is of this.

We are told that when Paulinus stood before Edwin of Northumbria preaching the faith of Christ, an aged retainer of Edwin's court, said unto him: "As a swallow's flight across a lighted hall, so it is with the life of man. The swallow fleeth in from the darkness, tarrieth awhile in the light, and thereafter, flitteth again into the darkness beyond."

And so it is with the life of man. Out of the darkness of the womb into the darkness of the grave, man passes across his narrow strip of life. Not even the message of an alleged Christ can tell of it. The subject has been and is now favorite theme for preachers. Philosophers have tried to solve it in vain. Man comes from one eternity of nothingness and must pass into another. At either extremity there hangs an impenetrable curtain which no human hand has ever drawn aside. Upon the curtain of the future, poets and painters have reflected their dreams. With a little coloring they have sought to give it the appearance of life, but it is all guess work, all speculation.

Christians may fear to meet death, and they should do so, because of the fearful hell they have constructed for the great majority of the race. The Freethinkers need not experience these terrors and the knowledge of human duty done and a human work achieved, gives the future, whatever it may contain, a more glorious tinting than can be derived from the land of Christian dreams.

LET US BE LIBERAL.

Are we in all things a truly Liberal people? This question is addressed to Freethinkers, especially, not to every one in general.

Are we really willing to accord to every other person the same rights and privileges we so constantly claim for ourselves?

For years the advocates of Free-thought, as well as the great mass of rank and file who support it, have made loud and bitter complaints at the intolerance of the christian world because it has persistently denied the right of free thought and free expression of those free thoughts. We are stronger to day than a generation ago. The orthodox element has lost its power to terrify. Its threats and curses are impotent. In a measure we have grown bolder and thoughtless about them. We see here and there like a flash of lightning in a distant storm cloud but they are inequable of noise or power.

Under such conditions it is strange, indeed, that any reader of the Blade, for Blade readers must of a necessity be liberal in their views, should take the Blade to task for allowing the publication of articles in advocacy of socialism in its columns. Yet such is the case, and the Blade is informed that a continuation thereof will mean a loss in letters and care and lead to business failure. Advice is tendered to drop the privilege accorded for discussion upon these topics and keep the Blade strictly on anti-religious, or orthodox paper.

The Blade's editor is only a man. He is just like other men. He has faults like other men. His judgments may be as faulty as the judgment of other men. On the other hand he is liberal and tolerant of the rights, the privileges and opinions of others. He has been on the rack for having published his opinions and knows the virulence of orthodox venom. It does not follow that because the editor of the Blade admits discussions

of socialistic topics in its columns that he endorses the views and sentiments expressed by the several writers. His liberality in yielding an opportunity for such discussion may be inferred, if not proven, from the fact that he is not a socialist, or an anarchist. The editor of this paper is responsible for no expression of opinion save that which is found to exist in the editorial column. If the same principles should be applied towards Freethinkers as some Freethinkers would have other Freethinkers apply towards those with whom they do not agree we would be in a mighty poor way in this day and generation.

There are many socialists who are not Freethinkers. These enjoy reading discussions upon such subjects. If by accident or design one of these can be induced to read the Blade and take a little Freethought along with his own hobby, by and by to convinced that all religions are but sham a great gain has been made and this was one of the principal motives that, led to the opening of our columns to a discussion of those topics. Even under such conditions no great harm should result. Those who do not like socialism are not compelled to read what is said in its behalf. The Blade gives all the Freethought argument it can and gives news that is believed to be of interest to the Free-thought people with whom it comes in contact.

One thing may be said here, however, gamely, that the Blade is not moved, nor can be moved, by the mere consideration of dollars and cents, and if there is any good in socialism its advocates can bring it out and convince others of that fact. If there is nothing of value in the system our readers will soon discover it.

Let us be liberal. We must not fall into the same errors that have marked the path of the opposing religious sects. Practice toleration of the narrow-mindedness of others.

PREACHERS ARE LIKE UNTO

SPOILED CHILDREN.

Preachers are just like spoiled children. They have been pampered, petted, made over, and allowed to have their own way in almost every thing until they grow to look on such things as a right, something belonging to them.

We have frequently heard it said that such a child is spoiled. As a rule their parents are to blame. It is the parents who suffer most from the child being spoiled. In after years it reacts upon the child and as it reaches maturity it looks back upon the past with regret and disfavor. During the period of its growth it is others who have to bear the injustices and inequalities.

Now apply the same line of thought to the preachers. Professing to be possessed of a superior power and of a higher order than the common people they have succeeded in inducing the people to yield to that belief. In the course of time the people came to regard the preachers as rulers.

It is just the same way in religion as it is in law or politics. Not one half of the people ever pause to think, or reflect, and mentally digest what they have heard in a sermon. They remember the witty remarks and remarks upon their portness and appropriateness to the illustration. They remember the tales of woe put forth because of the narrative attaching to them, but for downright mentality there are too few prepared or willing to exercise it. He is a lazy fellow who allows another to do his work for him and then accept the credit or pay. So, too, he is a lazy fellow who is willing to let another do his thinking for him and makes no effort at thought upon his own account. Did half of the present Christian world but attempt a little thought for themselves the entire structure of theology would be rudely shaken.

The clerical profession are given more to talk than to genuine mental effort, thought, and this is the source of their growing weakness. The vast majority have not the ability to prepare a really first class sermon. Most of the sermons delivered in the present day orthodox churches are written by hired sermon writers, printed, then syndicated, and sold. In some instances a brief outline of a sermon is furnished, with appropriate scriptural quotations, and the preacher is supposed to fill in with his own language, his own thoughts, and supply illustrations to make the point sought to be established. This is why so many of them fall short and contain so many glaring inaccuracies and inappropriate matter. As a general rule the most popular preacher is he who can get up a sermon upon municipal matters and take the authorities to task for alleged graft, inaugurate political contentions, local option fights, and other methods of public strife. The congregation is then inclined to the opinion that their preacher is actually earning his salary and doing something worth while. A few sentences by one preacher in this direction gave encouragement to others and so it is that the church has fallen into the political to the detriment and injury of both.

Political religions are a curse to any people. Religious politics are an abomination to the earth. Give both an extremely wide berth. We can get along better without either. The parson in politics is a distinct danger to the community in which he lives and presumes to work. The reformer in religion and orthodoxy is equally as undesirable. Did both think more and talk less they would throw up their jobs. The world wants men who think. It wants men who are willing to express their thoughts, making their speech rich and truth that can and will enlighten the world. Think more. Talk less. Oratory is not thought.

Thought may enrich eloquence by the value of what has been thought but it is the thinking me who are to become the true saviors of the race.

fact they are his god, or rather, the coin in their pocket books, is the object of worship. Let the power refuse to cough up when the times come for passing the hat and the man in the pulpit will soon quit his job. Let the pennies quit and the preaching stops. The penny controls the thoughts of the preacher and the curiosity underlying the whole farrar is that the pews appear willing to pay for some man to preach to them about hell and the worm that never dies. Few of them believe it, but they have a wholesome dread of such things and they like to hear it told over and over again how they are able to dodge the punishment eternal.

Spoiled children are made by allowing them to have their own way too much before they reach the years of discretion and good judgment. When the halt is called they suffer from the shock. It is a trying and a terrible experience. So the preachers must suffer, and they are suffering, in the same proportion to which they have been spoiled. Spoiled children are undesirable in any place and a spoiled preacher is worse. He is made the butt of intellectual society and he knows it. Here he is made to feel his inferiority and he makes up for it by talking hell into his ignorant church members.

Train up a child in the way he should go, is the old maxim, and we can say precisely the same thing of the preachers. Sometimes a shingle board is used with splendid effect. So it is with the preachers. If to spare the rod spoils the child, so to spare the proper restraints upon the preachers causes them to grow spoiled. In other words the best way to make the preachers behave, themselves is to spank them often and well. The people must do this or they will be sorry for it in the long run.

THINKING AND TALKING

How to talk is a valuable asset to any man. How to think is an emanation of genius. We have too many men who are capable of talking, too few who are capable of thinking.

Good lawyers have been known to lose a worthy cause in court because of an inability to properly present his case before the judge and jury, while a poorer and inferior member of the profession has won his contention because of his ability to talk more forcibly if not half so logical in the case as his more able and more learned opponent.

Such a result comes from the fact that the majority of mankind are yet swayed by talk, eloquence, logic set on fire, as it were, and not by the simple process of thinking. Did men think more they would be less need for talk. Talk is dependent upon to sway the multitude in a political contest and it is said that this or that politician is a splendid campaigner, which simply means that he is a good talker, but we seldom hear it said that he is a good thinker.

It is just the same way in religion as it is in law or politics. Not one half of the people ever pause to think, or reflect, and mentally digest what they have heard in a sermon. They remember the witty remarks and remarks upon their portness and appropriateness to the illustration. They remember the tales of woe put forth because of the narrative attaching to them, but for downright mentality there are too few prepared or willing to exercise it. He is a lazy fellow who allows another to do his work for him and then accept the credit or pay. So, too, he is a lazy fellow who is willing to let another do his thinking for him and makes no effort at thought upon his own account. Did half of the present Christian world but attempt a little thought for themselves the entire structure of theology would be rudely shaken.

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COMES BACK AT VALE

Western Bibliologist Undertakes to Defend His Position on The New Testament Genealogies From Further Criticism.

FACTS AND FIGURES TO BACK UP ARGUMENT

(By E. Lewis)

In the Blade of March 11, Mr. George Vale undertakes to misrepresent my two last letters on the genealogies of Jesus called the Christ, as given in Matthew's first chapter and Luke's third chapter in the new testament.

Matthew and Luke are the only historians of Jesus called Christ either inside or outside of the bible. Says Vale: "I am compelled to accept of their writings." Mr. Vale has written a long and laborious letter which shows that his theological craft was loaded down to the water line with material he could not unload, hence as long letter with out touching one point in controversy.

I quote from the learned theologian Mr. Vale says, "Mr. Lewis has again attempted to show us that by beginning at the time of the supposed birth of Jesus and tracing the line backward to his ancestors, he could prove that the said Jesus, a myth and this he admits, is his natural mode of proceeding to prove the myth, so called, to prove that his ancestors lived at times other than those that history records." I made no such statement. The learned theologian's incorrectness is shown by being the only historians of Jesus. I took Matthew's twenty-eight generations which cover nine hundred and thirty-three and one-third years, and traced back in history and landed in the midst of Abiath, Reigh, 179 years short of reaching the historical date of the death of Saul, which was the beginning of the Reign of David the King of whom Jesus is said to be a descendant. Then I took Luke's 43 generations which cover 1,433 1/3 years, traced back to the time of the death of Saul, and reached 321 years beyond where history places King David, and to within eight years of the death of Moses. So much for the inspired word of God by his historians.

I derive my dates from Josephus's antiquities, the only historical data are right. Then in my last printed letter in the Blade of February 10, I take Matthew's 28 generation covering 933 1/3 years and start at the death of Saul which is the beginning of David's reign, and trace it down this way in history and find that it ends in the Reign of Alexander the Great and falls short 179 years of reaching to the death of Herod the King, the time of Joseph and Mary, or Mary and the Holy Ghost, was born in Bethlehem of Judea then I took Luke's 43 generation which cover 1,433 1/3 years and traced it back to the death of Saul or the beginning of David's reign and find that it reaches 321 years this side in history of the date of the death of Herod the King when Luke says Jesus was born in Bethlehem of Judea whom Luke says was the son of the Holy Ghost and Mary.

Matthew starts his genealogy at Abraham and traces this way in history and has 42 generations from Abraham to Christ, or the death of Herod. But 28 generations from David to Christ or the death of Herod. Luke starts his genealogy at the death of Herod or the supposed birth of Christ, and has 43 generations in tracing short 179 years in time Luke fell 321 years in time, yet the pulpits tell us that these two historians of Jesus were divinely inspired of God to tell the truth. Matthew says it was 933 1/3 years from David to the birth of Jesus the Christ while Luke says it is 1,433 1/3 years from David to Christ, while the actual historical time is 1,112 years, according to recognized data.

Now I know of no way of accounting for the discrepancy but to charge it to an utter ignorance of the fact in historical data, or dishonesty.

Even as his gospel shows in the very commencement that he knew nothing about the fact only hearsay.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, I delivered them unto you, which from the beginning were eye witnesses and minister of the world. It seemed good to me also, having had perfect understanding of all things from the very first to write unto you in order my excellent theology."

There is an old saying, that it is a poor rule that won't work both ways. So I have tried the rule and it worked to perfection. I applied the rule from the death of Saul back in history to the death of Herod, and reached David and following down this way in history

and got exactly the same result so the rule in perfect, and I want the learned theologians to refute my conclusion or be man enough to own up that it cannot be done. It is actually necessary for Mr. Vale to prove to the readers of the Blade that Joseph and Mary and Pilate and Elizabeth and Jesus lived at a period of 179 years before the death of Herod, and then lived again at a period of 321 years after the death of Herod in order to sustain his contention for the genealogy of the two Jesus of whom that the two genealogies are frauds. I will not require the learned theologian to furnish evidence that the Holy Ghost spoked Mary at these two periods, for I do not know his capacity.

The learned theologian says, I have shown those genealogies to Christians who were able to accept them at once. Sure there are millions of ignorant professing Christians who would accept a down dead man, then to be deprived of the one myth they have been bugging from infancy. There is nothing in the world so dear to ignorance as their Jesus especially at camp meetings.

The learned theologian speaks of one E. Lewis, who seems to have read Genesis 4 and 5 and to prove his two Jesuses he says, the Freethought editors should only publish contributions from persons who are at least willing to acknowledge facts that are false, to admit and state the learned theologian calls Freethought.

To do up every avenue for the distortion of free thought that was just what the church does all through the twelve centuries of the inquisition known as the dark ages when the torch the racks, the gibbet, the thumb screw, the wheel, St. Andrew Cross, the pillory, the iron basket and the spiked rail all of these heinous Christian instruments I have seen in their original make which had done service in the days when Christianity transferred their hell to earth and The Sacred soil of Europe and Asia was deluged with the blood of victims who were not willing to think through the brain of a tyrant. The distance between mental and physical torture is but a step and the learned theologian places himself just one step from the Rack and Gibbet, and calls himself a free thinker, and would shut down on all persons who would not accept his two Jesuses without one word of evidence to prove his contention. He would hope to convert the few who have not the time, disposition or ability to study out the problems in that much befogged book called the New Testament.

I have no information to the effect that there has been any changes made in the St. James translation since it was published in 1611 up to the time the new version was made in the year 1881 twenty-five years ago.

I copied the following from the front of the two versions in one volume in this volume are printed parallel columns the authorized version of 1611 and the revised version of which the last old testament appears in 1885 and the new testament in 1881. Paul did not preach of any Jesus, but the one Jesus of Nazareth the Christ. First Corinthians: 15: chapter 16:17-18:19.

16. For if the dead rise not then is Christ not risen.
17. And if Christ be not risen, your faith is vain, ye are yet in your sins.
18. Then they also which are fallen asleep in Christ are perished.
19. If in this life only we have hope in Christ, we are of all men most miserable.

In the New Testament there are four gospels, 21 Epistles, and Revelations. Not one of which treats of any Jesus but Jesus the Christ, born of Mary the supposed wife of Joseph the Carpenter said to be gotten of the Holy Ghost.

Matthew 24 chapter 23:24-25:26 verse Jesus the Christ is made to say, then if any man shall say unto you Lo, here is Christ, or there, believe him not. For there shall arise false Christ and false prophets and shall show great signs and wonders, in so much that, if it were possible, they shall deceive the very object.

Wherefore I have told you before, wherefore if they shall say unto you behold he is in the desert, go not forth, behold he is in the Secret Chamber believe it not.

Mark chapter, verse 17. For the law was given by Moses but God and truth came by Jesus Christ.

No other Jesus spoken of by any of the New Testament writings.
Luke 8:28. And when he said Jesus he cried out and fell down before him and with a loud voice said, what have I to do with thee Jesus thou son of God most high I beseech thee torment me not.

Mark 5:7. And he cried with a loud voice, and said, what have I to do with thee, Jesus thou son of the most high God.

The Revelation 1:1. The Revelation of Jesus Christ which God gave unto him to show unto his servants the thing which must shortly come to pass, and he sent out Signified it by his angel unto his servant John.

The learned theologian ought to understand by the time that even the legion devils knew that it was Jesus the Christ, the only son of God, whom

Matthew and Luke would genealogical-ging and disagreed five hundred years in their calculations through utter ignorance of the subject in question.

The readers of the Blade were undoubtedly surprised at the valuable information, gratuitously bestowed upon them by the learned theologian George Vale, when they read in his last letter, after reciting many changes made in the Bible from time to time until in the new version the good genealogies have been omitted, led the people to doubt the fraud perpetrated on them by the church. No doubt many careless bible readers like myself had not missed them.

I for one somewhat of a bible reader had never missed them and I have no doubt that thousands of the intelligent ought to use the learned theologian can phrase "Highly intellectual" readers of the bible were caught in the same fix as myself. How thankful we ought to feel towards Mr. George Vale for his gratuitous information.

I had read somewhere of the new version of the New Testament as printed in the newspapers on being telegraphed from England to the United States immediately on its completion by the commission in England, then after the old testament was translated, I secured a copy of the two versions in one volume and made myself acquainted with them by comparative reading then my friend H. H. Dow whom the Blade reader will remember as the author of a strong opinion on the end of the world as taught by Jesus Christ and the apostles gave me a copy of the two versions bound in one book, and I have been peering into it occasionally for many months earnestly seeking to substantiate them in stores for all who will avail themselves of the privilege, and yet I had not the slightest knowledge of the absence of the two genealogies and the only earthly reason that I can give is that they were not, and never had been omitted in any of the writings of Matthew and Luke, and the learned theologians statement that they were omitted cannot be true.

Now I want to say to the readers of the Blade that I have dealt heartily with Mr. Vale, and that appears to be more than he has done with me when I quoted his statement I quoted them verbatim, I have not misrepresented him in one instance but he has misquoted my language and meaning in two of his letters, compelling me to re-phrase mine and condemn the writings of the readers of the Blade might understand.

GRADUATION GIFTS.

As a final and lasting token of affection, and a precious souvenir of parental and friendship's love, it has been customary, on these occasions, to select mementoes of special value and of intrinsic value, that might last during life and for many generations to come. The only of the school-life, but of the loved ones who, when frail and dependent, watched, care for and taught them during their early life.

What can be nicer a more suitable for such gifts than a genuine diamond, faintly mounted in ring, pin, stud or otherwise. These are indestructible, a joy forever and will last as long as the world will revolve in its orbit; neither do they ever depreciate in value. Or a Gold Watch, which is useful during life as well.

Ladies Gold Watches
Large (6) size Elgin, Waltham or Hamilton, 20 year gold filled, hunting case, latest style, artistic hand chased, 7 lbs., 29 1/2 lbs., \$11; 16 lbs., adj. \$14. Small (10 size 7) \$11; 15 lbs., \$10; 16 lbs., adj. \$18. "Reversible," extra fine, 24. In 25-year case, \$1 more. In 14k solid gold case, guaranteed 25 years, in velvet box, prepaid, with guarantee. Every Watch Fresh from Factory.

Long Guards, latest style, soldered links, opals or other sets in sides, rolled plated, \$1. 21 lbs., \$12; 22 lbs., \$12.50; 23 lbs., \$13; 24 lbs., \$14. Extra heavy, 45. Solid gold, \$8, \$8.80, \$10 and \$25. Gents' Chains, same variety. Orders filled from our catalogue at same price unless. Cash refunded at option.

The Ideal Gentleman's Watch
Small (12) size Elgin, elegant, artistic, hand-chased or "engine-turned," gold filled hunting case, guaranteed 25 years, in velvet box, prepaid, with guarantee. \$29.50. In open face screw case, \$10.00 less, 10 in solid gold.

Send for prices of watches not here enumerated, jewelry, rings, silverware, Ingersoll spoons, Free thought badges, optical goods, ring boxes, etc. our tract "Theism in the Crucible," free.

Describe goods wanted as near as possible.

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Editorial

COLD VICTUALS AND CHRISTIANITY.

Shall a negro servant woman be allowed to carry home "cold victuals" in a basket with which to feed the man who is living with a question that seems destined to break up the Negro Baptist Church of this city.

The custom is an old one and white people of all denominations in the South have been compelled to submit to it for years. These "cold victuals" do not merely consist of the scraps of meat and pie left over from a given meal, but fresh hot coffee is made, new biscuits are made, potatoes cooked in excess of the family's demands, a jar of preserves, and a few eggs all go to make up the provender furnished the "man" at home by the negro woman who cooks for you and for which a draft is made upon the white man's larder. Occasionally a petition is presented for an old pair of shoes, a pair of pantaloons, or some other articles of clothing, which "Massa don't erzykly want" and in this way the "man at home" is fed, housed and clothed and he has neither work or looking for work, as the woman's wages will usually pay the rent of the one room in which they live and sleep and furnish him with a few dimes for "terbaccer" and a "chaunt" to shoot der bones."

According to all reports the Baptist Church membership colored, mind you, has been before the Courts owing to a split, a factional break, caused by the preacher, a Rev. S. E. Smith, declaiming against the practice mentioned above on the ground that it fostered laziness among the negro male population. Another negro, Clay Estill, probably felt the shoe pinching when the preacher delivered this remark, raised a row in the church and the shepherd of the senegambian flock promptly had him arrested for disturbing religious worship. Now the Blade is in a devil of a fix for it hardly knows with which side to sympathize.

There is no doubt about the practice fostering laziness and to this extent the Blade agrees with the preacher. On the other hand we have gone through the experience and have filed serious objections against the "cold victuals" cure for hunger, but fearful that we would lose our help we have had to submit. In other words we had to work and labor to keep both negro woman and her "men." Too vigorous a kick would have driven the woman away and the "Lard" only knows when and where another would have been forth coming. Again it is our belief that a man has got a kick coming when he sees a soft snap slipping from him just because the preacher in his church shoots off his mouth. The negro is actually superstitious and the women especially so. If this preacher can succeed in demonstrating to the female members of his congregation that the "cold victual" racket is dead wrong they many quit. If they do it will simply drive the "man" to the white man's chicken coop and it would be another case of frying pan and fire.

The case attracted considerable attention and the court upheld the negro man's right to kick by turning him loose.

The white man simply waits for results.

EVOLUTION AND THE CHURCH

Since the law of evolution has become an accepted fact in the considerations of all the scientific and learned savants of the present generation, it perhaps is worth while to examine into its workings in connection with the Christian religion. Since evolution is a fact, its principles must apply to the ethical and sociological as well as the material side of things.

We as freethinkers who have studied the growth and development of Christianity side by side with the development of other religions, know that the teachings and doctrines of that religion have undergone a vast change during the last five or six centuries, a change which was enormously accelerated by the Lutheran reformation, and since then carried on by other of the broader thinkers of the church, until the Christianity of today is as much unlike that of six centuries ago, as the lowest member of the vertebrates is unlike, the human animal of today.

This we take it, is a fact patent to all who have studied the subject; a fact which can only point in one direction, and that is that Christianity as represented by the churches has more to fear from the more liberal of its members inside than it has from all the onslaughts of its open and avowed opponents outside.

Fifty years ago they used to preach Hell, red hot; Hell has gone. They used to preach a material heaven, where all the goodly goodies would be gathered together upon Abraham's bosom and sit by the side of god with the angels, for evermore; but Abraham and the angels, and all the worn out monstrosities of the apocrypha have gone the same way as hell. The virgin birth, and with it all the miracles and absurdities, which used to make up the stock in trade of the early church, have vanished. But the churches still exist in name and we must admit is capable of asserting enormous power.

But is the church of today, the church of yesterday; and by the church we mean all gospel shops, no matter of what denomination or creed they may belong to simply all those who profess and teach the Christian religion.

We venture to say that the teachings of these today would be totally unrecognisable as Christianity by those who professed and taught is six hundred years ago. For instance the Rev. Dr. Campbell of the City Temple London, with Sir Oliver Lodge as his henchman, has completely thrown the bible

overboard, and practically stands in the same position as a freethinker with a leaning toward spiritualism. In fact his teachings are so far removed from Christianity, that it is a moot point with his congregation whether he should be allowed to continue his ministry; but he sticks there where the dollars are just the same, and constitutes one more of those who are undermining the edifice from within. If it is his aim to found a new, a further advanced section of the church his throwing overboard of the literality of the bible is to be understood. But the position of Sir Oliver Lodge, cannot be passed over so easily.

There is something pathetic in the picture of a man who has reached the highest pinnacle of fame in the field of scientific discovery and analysis, to prostrate his intellect to the bolstering up of a dying superstition. The mighty mind that has probed into the depths of the unknown and wrested secrets from the bosom of nature, and given them to the world for its benefit and enlightenment, could surely be better occupied than wasting even a fraction of its powers in a vain endeavor to harmonize the inharmonious, to make sense of the ridiculous, to make a book mean that which it does not say.

Yet Sir Oliver Lodge is only one of many famous men, who have done the same thing, men who have wasted years of valuable time which could have been better spent in adding further to the knowledge and enlightenment of the world.

But we don't wish to pose as an apologist for the shortcomings of great thinkers, as most all people have a kink somewhere or other, though all can rest satisfied that the amount of good they do in their lives will be remembered when their faults and failings have been forgotten, nevertheless it is through such as these, and such men as the Rev. Dr. Campbell, that Christianity is evolving into a different phase altogether, and we can quite imagine the time will come when the church will stand in the same position that the party of freethought stands in today.

There is nothing extravagant is such an hypothesis. We see in the history of our own times the conservative party in politics standing in the shoes of the advanced politicians of days gone by and the pioneers of political thought still further advanced from their old ideas. And the same process obtains in the church, they are traveling along that line which will inevitably place them on the same platform as the freethinker of today. One by one the old dogmas are going. The ancient miracles and wonders no longer satisfy the intelligence of an educated people. The followers of freethought have been anathematised for ages because they have taught morality apart from creed and dogma, and now we have the spectacle of Christianity doing the same thing. True they still retain the bible, and are supposed to read it in their churches, but as a literal book, as it used to be considered, is has passed into the realm of oblivion.

The literature of freethought can never so pass away, it is founded on the known and knowable, and has never been identified with the ravings of the mystic, and the doctrines of an uneducated tribe of nomads. Its bases are living facts. Certainly it will be improved and will advance co-equally with the advance of knowledge and scientific investigation, but it will never require an apologist to explain that it means something different to what it teaches.

Freethought will remain as such through all the ages, always well on in advance of the so-called religious thought of the times. It will be the great teacher, which will pave the way with advanced ideas, ideas which will ultimately be adopted by churches, and through its influence the religions will be leavened out of all semblance of what they originally were.

And so the process of evolution will go on, the freethought propaganda always in the van, and the churches, and through its influence the religious unwilling rearguard.

The best definition of a true friend is that said to have been given by a Missouri schoolboy,—"a friend is a person who knows all about you and likes you just the same. There are, doubtless, many people, who claim friends but the friends know little concerning their true character. The make-up of man is the best seen when he is at his own fireside not in public places." At home he lays aside the mask he has worn and lives his true life.

Once freedom of thought and expression is accorded equal privileges with orthodoxy the dream of peace and good-will will become an established fact, making for a complete reformation in church doctrines and sectarian dogmas, improve the home, brighten existence and make life worth living in any old place. Existing inequalities are simply the products of ignorance put forth at the bidding of organized fanaticism.

News Bulletin—Wife led astray, husband killed the other fellow.

It is never occurred to the news factory that when a wife is led astray she is not invariably willing to be led and very often becomes the tempter and not the one tempted. It always takes two to make a contract of that character. He who courts the wife as hard as he did his sweetheart need never fear a rival in his wife's affections.

The man in the moon must look upon the poor microbes of this old world with feeling of compassion and pity as he observes their several idolatries, but the suggestion that this habitat is like unto green cheese is simply the color his face must assume as he perceives the soft snaps enjoyed by our high toned parsons.

CURSE THEIR VERY BIRTH

(Continued From Page One)

fighting, going insane, driving others insane, making themselves devils and earth a hell, all for want of the knowledge that can only come from a free and unhampered discussion of social psychology and pathology by those who are competent. But this is exactly what is not to be had under present conditions. No such discussion is possible in any publication that circulates by post to a general public because any article in that direction is sure to be futile. It is not that the attempt to carry it on will surely bring trouble to a man of the stuff before us, martyrdom holds out allurements not to be resisted it is because of certain failure and wasted efforts sadly needed in directions where success is possible. Our objection is not prudent cowardice but calculating utilitarianism.

There is this to be said about discussions of sexual matters as one goes farther into the topic, his viewpoint alters. The limits he first sets to what is permissible in the discussion, until times appear as a matter of course that at first he would unhesitatingly have denounced as obscene. Then he is called to face a charge that in itself is a disgrace. And we sympathize with a friend who asked for vacation because he preferred to die of a clean disease. Once there was a soddy, noted though out his division for many heroic exploits. Time and again he braved and escaped dangers that daunted the boldest, but he seemed ever to hold a charmed life. At last he was treacherously killed by a big male, and this time death was inevitable. When informed of his fate, to the amazement of all he burst into tears. Seeing the contempt on his comrades' faces he explained; it's not that, boys; not that it would be to die, no; it's the high and mighty chance of dying I've had, to be kicked to death by an infernal, long-eared, leeching son of a jackass! Same as to Comstock."

Am. Journal of Clinical Medicine. May 1907.

ARMSTRONG'S AUTONOMIST

From The Pen of a Magazine Atlas Which Allows His Light to Shine Because It Refuses to Go Out.

Armstrong's Autonomist is the name of a little magazine published spasmodically by a cosmic microbe of the genus homo sepiet. Armstrong, the other of whose name is James.

The present habitat of aforesaid intellectual skipper in the colossal scheme known as the "tasks in Chicago" is a noisy aggregation of steel and stone and noise and crime and cold smoke and Christianity which those who insist it call a great city. Instead of living in chaos and dogma the "citizens of Chicago" feed, breed and kill time and await the undertaker in domiciliary pig conholes known as flats. Said flats are numbered and at 689 East Fifty Seventh street may be found the saphrophytic, thousand-secting bacillus which calls itself Autonomist and belongs to the photogenic group of mental bacteria, possessing "the property of producing light or of illuminating the medium in which they grow by a peculiar phosphorescence."

As the intellectual phosphorus, however, the Autonomist does not claim to be with match. He is just one of the thousands of literary lightning bugs to be seen glowing in the gloaming and swamps of Christian and Capitalist civilization. He does not mistake himself for a sun, driving the world's darkness into the uttermost depths of space. There are enough magazine Atlases carrying the world and its hopes about on their shoulders, a plethora of world-evilers with their copyrighted schemes of terrestrial salvation and patented panaceas for the redemption of man!

The Autonomist therefore simply amuses itself and lets its light shine because it refuses to go out. In imitation of the sun it attempts to shine freely, and thus one of its monthly rays will visit you without cost. Being liberal however, as all freethought publications should be it permits you to help it shine, if you wish—at ten cents a copy or one dollar a year.

In other words, the type of the Autonomist are set to hatch out ideas and not dimes, notwithstanding the editor is not unmindful of the fact that nickels and dimes make first-rate chicken feed. And dollar bills make fine condition powders, properly mixed with the smaller dirt.

The Autonomist editor, however, is a well-seasoned old cook and is able to scratch for himself and moreover is willing to scratch up a grub or two of truth out of the dung of Christian civilization for those who don't know how or are afraid to scratch for themselves.

And, now, Gentle reader, natural prey GALLIE SIX BLADE of all who scribble for glory or grub, you may either watch me scratch or help me scratch! Send me your name with or without the "chicken-feed" or "the condition powders."

James Armstrong, Chicago, Ill. 689 E. Fifty-seventh st.

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